the former school of thought was followed by Sankara and the latter by Ramanuja.

As regards the age of the composition of the Upanishads, chronologically, as well as in sequence of development of ideas, the *Upanishads* follow the *Brahmanas.* Their original place at .the end of the *Brahmanas* correctly indicated their position in the evolution of Hindu religious thought. The researches of Prof. Max-Muller, and the investigations of Pandit Sitanath Tattwabhushan, the famous oriental product of the combined culture of the east and the wast, assign the composition of the Upanishads to a time between B.C. 1000 and B.C. 800, *i.e.,* several centuries anterior to Buddha who undisputedly lived about 500 B.C. by which time all the six fundamental schools of Hindu Philosophy known as the Nyaya of Gautama, the Vaisesika of Kanada, the Sankhya of Kapila, the Yoga of Patanjali, the Purvamimansa of Jaimini and the Uttara Mimamsa of the Rishis, the last being known as the Vedanta, were already in full swing.

It may not be out of place to state here that Buddha only developed the practical side of the teaching of the Upanishads which have, therefore, come to be recognised

also as the foundation indirectly of Buddhism.

CHAPTER II.

THE GROWTH AND SPREAD OF THE UPANISHADIC CULT; THE RISHIS OF THE UPANISHADS.

As stated in the previous chapter, the Upanishads formed part of the concluding chapters of Brahmanas and Aranyakas. It is, therefore, not surprising should we find some of them still dealing with the liturgical portion of the Veda, *i.e.,* the *Karmakanda.* About the third century B.C., these diffused unmethodical utterances of the Upanishads, these solitary fragments of pure gold, were, however, disinterred from the heap of the sacrificial and ceremonial literature which liad